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is far less close. Perhaps the most notable of these was Benjamin Whichcote, one of the first of the Cambridge Platonists or "Latitude Men." The volume concludes with a discussion of Thomas Traherne and "the spiritual poets of the 17th century"—admirable subjects for a sympathetic study, but not very close kin to the earlier men whom the author has considered. Indeed the chief criticism to be made of this very stimulating and enlightening volume is that the last third is too loose-jointed—that Professor Jones has been tempted to include some men who are hardly entitled to be called "spiritual reformers," interesting as they are as types of religious experience. But readers of this fascinating volume will be more inclined to count this a virtue than a fault. And they will be grateful to Professor Jones both for bringing to light these little-known forerunners of a larger faith, and, not less, for giving them his own wise and uplifting interpretation of the significance of "spiritual religion."

HENRY WILDER FOOTE.

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ENGLISH CHURCH LIFE FROM THE RESTORATION TO THE TRACTARIAN MOVEMENT. J. WICKHAM LEGG. Longmans, Green, & Co. 1914. Pp. xx, 428. \$3.75.

This is not a history; it is rather an encyclopædia of ecclesiastical customs. The author says (p. vii) that the period under consideration has been uniformly denounced as a time of general decay in religion, when the clergy were desirous only of fees and preferment, when the laity neglected religious observances, and the spirit of piety was dead. The aim of the book is to controvert this opinion by calling the writers of the period to bear witness to the practice of piety and morality among the people. The author opens his argument by referring to the large number of books on religious topics published during this time; remarking that "booksellers do not risk their money on such publications unless there be a fair chance of a return." He then goes on to show that while it was a common custom to celebrate the Eucharist monthly, weekly celebrations were frequent, and daily not unknown. He gives quotations describing the furniture of the churches, the ceremonies and vestments of worship, the use of discipline and public penance, confession, prayers for the dead, the invocation of saints and angels, an account of the attempts during the period for union with the Roman and Greek Churches and with the Protestants of the Continent.

The writer speaks throughout as a High Churchman. To him Dissent is "schism" (p. 30); proper worship must have "a decent pomp" (p. 41); and he prefaces his quotations which show children kneeling daily before their parents and asking their blessing, by saying, "The Fifth Commandment has for forty years or more been of little or no account in England" (p. 168). The book is a collection of quotations, which are from pamphleteers and playwrights as well as from more influential writers, and which are scrupulously substantiated by citation of title, volume, and page. This makes the work valuable, as was said, as an encyclopædia of ecclesiastical usages. It has the advantage of embracing a wider field than Wordsworth's *Notes on Mediaeval Services in England*; and while it covers much the same ground as the Cambridge Camden Society's *Hierurgia Anglicana*, it draws from a wider range of authors and from some not accessible at the time the latter volume was issued.

What is proved by such citations is not necessarily the common use of the practices referred to, for a custom may exist here or there without being general. Mr. Legg's quotations are of both kinds; they need to be sifted to ascertain how largely they represent general conditions and how largely private usage. The High Churchman can find evidence here for the continuance in the Church of England from the time of the Reformation of almost every ceremony to which he is specially attached.

FREDERIC PALMER.

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A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH. A. T. ROBERTSON. Hodder & Stoughton. 1914. Pp. xl, 1360. \$5.00.

It is not difficult for the reader who has made his way through this formidable volume to appreciate something of the author's own sense of rejoicing at the completion of what is practically a life work. Here are assembled within some twelve hundred pages, and classified, the whole linguistic phenomena of the New Testament. This is not only the most modern of such grammars; it is much the completest. No subject is neglected, and many which have often been forgotten or crowded out for want of space are here treated fully. Thirty pages simply on word formation, five on anacolutha, indicate the extensive scale of the grammar quite as well as the voluminous indices. A select bibliography of "the main works mentioned in the book" has been reduced to about six hundred titles!